THE

Hindu Message

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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The Jealous Gods.

By P. SESHADRI.

The jealous Gods upon a mountain-home
Have set thy beauty; made thy sweetness rain
Its grace away from haunts in toiling plain
And city, on the dark blue hills where roam
The fleecy clouds set free like ocean-foam
Upon a vast expanse of waves, though fain
To slacken speed for you, in courting train,
And form on thy abode a sheltering dome.
The moon doth linger in the leafy lane,
To kiss thy loveliness; and shyly peep
The stars to claim their share; the flowers show
Their hidden wealth and gentle breezes blow
To please thy sight and cool thy brow. Gods keep
Thee close and near within a mountain-fane.

Great Thoughts.

A shallow pool of water in an open field will soon be dried up though no one may lessen the quantity of water by using it. So a sinner is sometimes purified by simply resigning himself totally and absolutely to the mercy and the grace of God.

There are some fish which have many sets of bones, and others have one, but the eater cleans all the bones and eats the fish ; so some men have many sins and others have few, but the grace of God purifies them all in time.

The young of a monkey clasps and clings to its mother. The young kitten cannot clasp its mother but mews piteously wherever it is placed by her. If the young monkey lets go its hold on its mother, it falls down and gets hurt. This is because it depends upon its own strength ; but the kitten runs no such risk, as the mother herself carries it about from place to place. Such is the difference between self-reliance and entire resignation to the will of God.

When unavoidably entering into places where there may be temptation, carry always with thee the thought of thy Divine Mother. She will protect thee from the many evils that may be lurking even in thy heart. The presence of thy mother will shame thee away from evil deeds and evil thoughts.

Woman and wealth have drowned the whole world in sin. Woman is disarmed when you view her as the manifestation of the Divine Mother.

Two men went into a garden. The worldly-wise man no sooner entered the gate than he began to count the number of the mango-trees, how many mangoes each tree bore, and what might be the approximate price of the orchard. His companion went to the owner, made his acquaintance, and quietly going under a mango-tree, began to pluck the fruit and eat it with the owner's consent. Now who is the wiser of the two ? Eat mangoes, it will satisfy your hunger. What is the good of counting the leaves and of vain calculation ? The proud man of intellect is vainly busy in finding out the "why and wherefore" of creation, while the humble man of wisdom makes acquaintance with the creator and enjoys Supreme Bliss in this world.

The Sayings of Sri Ramakrishna.

Events of the Week.

The following Press Communique has been issued by the Government of India, Department of Revenue and Agriculture (Emigration).

The Queensland Banana Industry Preservation Act, 1921, makes it unlawful for any person, who has not obtained a certificate of having passed a dictation test in such language as the Secretary of Agriculture may direct, to engage in or carry on the industry of the cultivation of Bananas upon any land occupied by him, unless he is exempted from the test.

The Government of India represented to the Secretary of State for India that in accordance with the Resolution of the Imperial Conference of 1921, all British subjects of Indian race lawfully domiciled in Queensland should be expressly exempted from the dictation test by the regulations framed under the Act similarly to residents of Australia of European parentage. The Rt. Hon'ble Srinivasa Sastri was instructed to discuss the matter with the Queensland Government. Intimation has now been received from Mr. Sastri, that the Queensland Goverement have approved regulations exempting from the operation of the Act all British subjects of any native race of India who were lawfully domiciled in Queensland at its commencement and who have continuously remained so domiciled.

Information has also been received that the Government of South Australia have decided to amend their Irrigation and Reclaimed Laws Act of 1914 which disqualified all Asiatics from acquiring lands dealt with in the Act, so as to make it applicable to alien Asiatics only. This will remove the only disability to which Indians in South Australia are subject.

* * *

The following Press Communique is issued by the Government of Madras Public Department :—A competitive examination for admission to the Indian Civil Service will be held in the Senate House at Allahabad commencing on 8th January 1923. Candidates accepted for the examination, that is candidates who have received certificates of admission should present themselves not later than 9-30 A.M ; this last intimation is given in case a communication which the Civil Service Commissioners will send showing the Time Table of the written examination and the time of the candidates' *viva voce* test should fail to reach the candidate.

The number of persons to be selected at this examination will be announced hereafter.

No person will be considered from whom the Chief Secretary to Government has not received, on or before the 15th August 1922, an application on the prescribed from. No allegation that an Application Form or a letter respecting such Form has been lost or delayed in the post will be considered unless the person making such allegation produces Post Office Certificate of Posting. Candidates who delay their applications until a late date will do so at their own risk.

Copies of the form of application and other particulars can be obtained from the Publicity Officer, Victoria Buildings, Egmore, Madras.

The rules and regulations will be published for general information in the *Fort St. George Gazette*, dated 11th July 1922.

* * *

The Chief Secretary to the Government of Madras writes :—A meeting of the Legislative Council was announced for the 15th August 1922 in the hope that it might be possible to make some progress with several important legislative measures which the Government wished to introduce during the coming session. For various unavoidable reasons it has been found impossible to have these measures in a sufficiently advanced state for discussion in August and there is therefore little probability that they can be brought before the Council as early as was hoped. It has further been found impossible so far to obtain the orders of the President of the Council with regard to the admission of questions and resolutions. view of these circumstances, and also having regard to the expense that would be involved in summoning members to a meeting at which little business can be brought up for discussion, His Excellency the Governor has decided to postpone the meeting till September. The exact date will be announced when it has been ascertained how soon the President may be expected to return.

* * *

The Government have sanctioned the levy of an education tax in the Vellore Municipality as proposed by the Municipal Council in its resolution dated the 18th April 1922.

They have also accepted the resolution of the Municipal Council, Vellore, that Elementary Education shall be compulsory for all boys of school-age within the whole of the local area under its jurisdiction. The Government have accordingly ordered that the provisions of sections 47-52 of the Madras Elementary Education Act, 1920, shall come into force within that area from 1st August 1922.

* * *

We learn that the Madras Mail's report that the Hon'ble the Chief Justice intends closing the High Court for about ten days in the month of September has no foundation whatever.

* * *

It is understood from information, received by the last mail that a notice of an intended suit has been received by Sir Sankaran Nair from Sir Michael O'Dwyer for damages for alleged defamatory statements made about the latter in the book "Gandhi and Anarchy." It is understood that Sir Sankaran Nair intends fighting out the suit when it is filed and may cite as witnesses important public men in jail and out of it. The points in issue are understood to involve the nature of Sir Michael O'Dwyer's administration in the Punjab.

* * *

The Delhi Special Correspondent of "Swarajya" a local varnacular daily informs that rumours are thick that a bill worse than the Rowlatt Bill is on the anvil of Government. Opinions of the local heads of Government are invited and it will be submitted at the Delhi session of the Assembly. By this Bill any meeting where the public can have an access will be taken as a public meeting. The Magistrate will be empowered to issue warrants without giving reasons in this case and he can arrest some or all attending such meetings. By this the meetings of Congress Committees etc., which Government may wish to bring under the section, are meant. As the scope is kept very wide, this will be in the form of a Criminal Law Amendment Act. It may be that the opinions of various Governments will be against it and it may not be moved but the fact is there and it shows which way the wind blows.

* * *

The present Pope seems to have horrified the Vatican by introducing a woman in spite of the respectfull resistance of the Cardinals and even of the Secretary of State. "A woman in the Vatican, Your Holiness," (it was remarked to him) "None of your predecessors has ever done such a thing." "Well," was the reply, "we will set a precedent for our successors." This woman, commonly called La Signora Linda, who is now over sixty years of age, had been for forty years the faithful maid and companion of the mother of the Pope. She was an orphan, and Signora Ratti took her out of a convent when still a girl. When Signora Ratti died, Linda being alone, re-entered a convent; but when Cardinal Ratti came to Milan as Archbishop of the diocese he called her and made her his house-keeper. A few months later the Archbishop was elected Pope, and Linda was on the point of returning to the convent when a telegram arrived from Rome ordering her to go and live at the Vatican. Those who know the affectionate attachment of Pius XI to his family, and particularly the great devotion he always showed to his mother, were not surprised to hear that, in spite of tradition and opposition, he made good his will. The result is that Signora Linda lives now in the Vatican on the third floor of the wing looking towards Montemario. Her official title is Mistress of the Wardrobe, and every day she orders the Pope's extremely frugal meals.

The Hindu Message

Dharma and Life.

VIII

In India, the conduct of men in life, social and individual has, till recently in full measure, and even today to some considerable extent, been fully influenced by the Dharma contained in the Sruti and Smriti, and Dharma varies with the Varnas (*i.e.*, the social groups) which unite together to form Hindu society and contribute to its stability through the faithful performance by each of its own special functions and duties. The *origin* of this system of Varnas has much exercised the human mind in recent times. Clever men,—and such men are usually unscrupulous—have usually brought a vivid imagination to bear upon the subject, and the extent of its soaring or diving power has often been mainly influenced by the amount of unscrupulous self-interest of which it is capable when dealing with this topic with a practical, and not from a scientific, intent and purpose. Whatever may be the fate of their endeavours and the value of the conclusious they have reached, one thing we may be sure of, viz , that all who have devoted their attention and endeavour to this great topic have ignored altogether the *origin* of the Varna-system as given in our own sacred literature itself. Let us take the origin of the Brahmins as therein given, and that may be regarded as more or less typical and therefore conclusive as regards the origin of other Varnas, too. We learn that, *at first, there were seven Brahmins*,—the *Sapta-rishis*, as they were called. It is from them that *all* the Brahmin families of today derive their origin or *must* do so. There are, no doubt, to-day, far more than seven Gotras; but these also have to admit in practice, and do admit, the spiritual superiority of the Sapta-Rishis, as they are the revealers of the *Seven Vyahritis* or Vedic sounds corresponding to the seven higher worlds (or stages of development) of matter commencing from the earth, in one or other of which the higher souls have to live before they complete their endeavours to gain their liberation from Samsara. We need not now inquire into the origin of the *Sapta-Rishis* themselves,—for it is not germane to the purpose on hand.

Why the Brahmins,—and, like them, the other three Varnas, too,—should not have been derived from a few pristine ancestors (and their wives) is not at all clear. But our modern interested investigators usually ignored this account of their origin, and give their own explanations, among which one is a constant factor, viz., the cunning of the Brahmin and his desire to maintain his social and spiritual pre-eminence in Hindu society. Of late, however, a saner and more truthful spirit is discernible among investigators. The Brahmin's so-called cunning and love of social preponderance cannot account for the *origin* of his Varna and class. It cannot even account, for its long and immemorial continuance. For human social institutions usually have a habit of passing away, and even passing away so completely as not to leave a track or trace behind them. Human social institutions continue only so long as they serve human needs and interest. Such needs and interests may either be what they were originally or in primitive times of which we have either no certain knowledge or only imperfect knowledge,—or may have been influenced by the subsequent course of events in history. But all this refers to the *historical* processes of change or continuity which have passed over institutions, and not to the question of their *origin*, with which we are now dealing.

Upon this question of origin, a writer in one of the current periodicals, Professor Perry, of Manchester, has expressed a sane and rational view which brings him, in our view, into line with the account contained in our own Sruti and Smriti, as above explained. Professor Perry rightly says that "the basis of generalisation should be an examination of the known facts." From an examination of "the communities that exhibit the lowest form of civilisation" he finds that "these peoples, wherever we find them, uniformly, wherever their culture is least touched by outside influences, *display a society founded on the family*". Again :—"The evidence available goes to show that the earliest form of human society was founded simply on that of the family." Further, the family, everywhere among these peoples exhibits the same or similar characteristics. Prof. Perry explains them as follows :—"There is complete harmony, absence of violence or cruelty

complete communism, and mutual help. The form of marriage is monogamous, and the tie is for life. Authority does not exist, and decisions are taken by mutual consent," &c. That a few *families* existed at first, and that later those families formed "relationships other than those of juxtaposition and more or less complete independence,"—and that thereby they formed a community or group or social division such as we find in the later societies and nationalities,—is exactly what we gather from the teachings contained in our ancient Vedic literature. Just as we claim that the Brahmin caste or Varna—and the same is true of other Varnas, too,—is derived from a few Rishi families, the Chinese claim, too, that they are descended from an original hundred families who settled on the basis of the Hoang-Ho." They were "an agglommeration of tribes each enjoying patriarchal self-government constituted of the elders, every one of whom must be a pater familias; and over all these tribes the sceptre is to be wielded by a supreme government, which simply maintains order and peace among them, without, however, interfering in their internal affairs." In India, however, both these "internal affairs" and the preservation of "peace and order" were regulated according to the principles of Dharma, and hence the Aryan society was able to preserve its influence for good wherever its influence prevailed. Every Indian class or Varna thus formed by the union of a few families at its origin was "a power-holding, directing, normal, mentally stable class"—and hence all stood upon a footing of durability and equality, each possessed its own special characteristics and aptitudes and formed a type by itself, all together co-ordinated and bound together by the Dharma into a society characterised by "unity without uniformity," all needing each other's services and sympathies, while also aiming at a standard type of character and conduct leading to the spiritual goal to which the Dharma was intended to lead.

The establishment of the origin of Indian Varnas on a basis of fact in the manner above mentioned easily disposes of the many errors hitherto prevailing on this same subject. The late Sir Henry Maine was the first to point out that "nothing in law springs entirely from the sense of convenience." There is always something previously existing upon which the sense of human convenience or interest works later on, and it is this fact that brings about the degeneracy of institutions or of men. We must not ascribe to original or primitive circumstances, the characteristics developed in the course of the later adjustments of a corporation or an organism to changes in its environment. The Indian Varnas have changed a good deal in their course of response to changes of circumstance. But, it is still true as a Christian Missionary has candidly acknowledged, that "the organism which existed three thousand years ago, is still living." The Indian institution of Varnas has persisted so long because there is some peculiarity in its origin, some peculiarity in its powers and methods of adjustment to its changing environment, some peculiarity about its goal and purposes that it has not shared with any other now existing. It is our eternal Dharma and the eternal author of it who holds it up as our standard-bearer and leader that have maintained our culture and civilisation. The passing troubles and evils of today are all due to the intrusion of alien ideas or of alien people who cannot appreciate the virtues of our Indian races, religions, and civilisations. The present epoch of transition must pass away soon, and then the permanent side of our Vedic culture will unfailingly assert itself. The time must come when, in the words of a living English writer :—"the spiritual and industrial sides of social life should be released from the domination of the political state, and enabled to develop freely in accordance with their own essential needs." The idea of the omnipotence of the state, now prevailing, must cease, before the fruitful spirituality of the Indian people and their culture can once more re-assert itself in the affairs of mankind.

Literary and Educational.

Thiagier.

By Mr. M. S. Ramaswami Iyer, B. A., B. L., L. T.

The intensity of Thiagier's bigotry that when one day the goddess of Thiruvayar, Parvathi, was taken in procession round the town, he quickly ran into his house and stood, like a child, before his golden idol of Rama, only to avoid seeing the Saivite Goddess who, in his opinion, criminally neglected, as the presiding deity of the whole town, to check the growing vagaries of the people. Indeed he improvised a thenuka song with the above-mentioned complaint as its subject matter. The song was:— "Thelialeru Rama", meaning "Oh Rama, these fellows (referring to the Saivites of Thiruvayar) do not know the way of faith, Bhaktimarga. They will rather go round and round the earth and create a lot of confusion than learn the right path to faith. They would get up in the morning, bathe in water, besmear their bodies with sacred ashes, and pose themselves as praiseworthy men. But, then, they would exhibit an inordinate desire to earn money rather than, oh Rama, your grace."

Soon after this, Thiagier fell ill and failed to see, as was his wont, Rama in his nocturnal dreams. This calamity, as he called it, he forthwith attributed to the wrath of Parvathi and (mark!) burst for the first time, with a Saivite song—"Dharini thelisukonti"

meaning "Oh! Goddess! Thripurasundari! having learnt the way, I have come to Thee as my refuge." To further please Parvathi, he had to sing on Parameswara too. The ice was thus broken and the first period of bigotry gave way in favour of the second period of tolerance.

In the second period, he sang of all deities and made absolutely no distinction between God and God. For example, "Girirajasutha" related to Ganesa; "Neevanti Deivamu" to Subramanya; "Shambo Mahadeva" to Siva; "Prananathabirana" to Krishna; "Pahi Ramadootha" to Hanuman; and "Devithulasamma" to the thulasi plant. While he was thus pouring out his noblest songs in praise of whatsoever gods he came across his shrewd disciples assiduously drank the nectar of the music conveyed by them, without ever questioning the form of their Guru's worship, inasmuch as such questioning would, as they full well knew, be like "questioning the paper on which a kings's message was written."

On Pilgrimage.

Now an incident occurred which effected a perceptible change in our hero's angle of vision. Thiagier at last extricated himself from his confinement in his native place and got out to travel as a pilgrim to some of the more important religious centres. He first went to Tirupathi and stood before the God Venkateswara. A screen, however, intervened between him and the God just as, in times of yore, a bull intervened between Nanda and Siva. Thiagier sang "Theratheeyagaradha" just as Nanda cried Vali marithirukkude". Forthwith, the screen, as the bull, moved aside and the God presented himself to the sincere Bhakta in all his radiant glory. Our hero then, went to Srirangam where he composed many of his well-known krithis, as for instance, "Oh! Rengasaye." Kovoor was the next place to which he repaired, where he dedicated his extempore song, "Nammivachina" to the Siva God. On his way back, he met one Sundara Mudaliar, a Tamil scholar, and a great patron of music in those days. This affluent and influential Mudaliar sang a Tamil verse and explained it to Thiagier and further requested him to interpret it in terms of his own inimitable krithi. Our hero produced, in the twinkling of an eye, a manavathi song, "Evarithone delpudu" which represented the meaning conveyed by the Mudaliar's verse, viz., "To whom shall I, Oh Rama, represent my difficulty. My bhajana has produced an opposite effect, as per the maxim 'I wanted to produce a Ganesa: but it was a monkey that issued out.' Oh Gopala to whom shall I represent my difficulty." This snatch astounded the Mudaliar to such a degree that he forwith ordered his servants to bring a palanquin and carry Thiagier to Thiruvayar and placed, without our hero's knowledge, a purse of a thousand rupees in a corner of the palanquin. The day dawned and the journey was resumed. Thiagier was on the palanquin quite unaware of the purse accompanying him. He was cogitating the new idea which he had the privilege of concretising in the form of a krithi only the day before. He was hitherto familiar only with such songs and verses as addressed themselves to one God at a time: but the idea of addressing a plurality of gods in one and the same verse or song was to him a novel one. He therefore cogitated his latest krithi—'Everithone delpudu'—wherein two gods Rama and Krishna, had been addressed. Doubts at once arose in his mind as to which of these various gods should, intelligently and by a process of ratiocination, be chosen. He began to philosophise and philosophise and imperceptibly glided into the third period.

Reformation of Robbers.

The very first song wherewith we have been inaugurated into the third period is "Evarini Nirnayinchirira," which means "Oh God, how shall I determine as to who Thou art? How shall I worship Thee? Art Thou Siva, Vishnu, Brahma or Parabrahma?" As Thiagier, while on the palanquin, was improvising this epoch-making song, a rain of stones fell upon the palanquin; and his disciples were, in spite of the pitch darkness, able to discern that the stones had been flung by a gang of robbers and at once cried "Thieves." Startled at this unexpected alarm, our hero got down from the palanquin and addressed the thieves: "I have not got a single pie with me and you had better take this palanquin with you." The disciples interrupted: "Oh Guro, Sundaramurthi Mudaliar had placed a purse of a thousand rupees in the palanquin and hushed us into silence." Thiagier's rage knew no bounds. He snatched the purse and flung it away in the direction of the thieves saying: "Here is your money, take it." The chief of the robbers fell before Thiagier's feet and replied: "No Sir, it is yours; and ourselves are from this moment yours."

"Then," asked Thiagier, "why did you hurl stones at me?"

"We threw stones at you," replied the chief pathetically, "no doubt for the money. We have been from our childhood, taught to do so. We know nothing else. As my comrades threw stones at the palanquin, I hurled a big stone aimed precisely at you. But lo! that stone sprang upon myself and caused a big wound on my forehead. I tried to find out its cause, when (mark!) two fair young, stalwart warriors dazzled my eyes by the effulgent beauty of their handsome youth and dumbfounded me by the dexterous use of their bows. I asked them 'who are you both?' They whispered to me: 'we are insignificant pupils of this Guru,' pointing to you. I was going to ask their names and put other questions, but suddenly they got out of my sight. If you are the Guru of these two angels, I, along with my comrades, shall shed down all our thieving habits and become your ever obedient pupils. Pray tell me who those angels are."

"They must be Rama and Laxmana," observed Thiagier, "worship them and earn hereafter, your livelihood by the sweat of your brow and learn to work fortune at the flaming forge of your life. But—

"Pilfer not the smallest thing.
Touch it not howe'er thou need it,
Though the owner have enough
Though he know it not, nor heed it."

The thousand rupees were presented to the new converts, and they left.

The palanquin was ordered to be taken back to the Mudaliar. Thiagier, as usual, walked the remaining portion of his journey. But his mind was full of such ambition as the following:—"Oh Rama, I first worshipped you like a bigot; then, I learnt to worship all gods; then, by dint of the Mudaliar's verse, which I interpreted in terms of my own krithi, I found that after a prolonged rambling, I had finally come back to yourself—not as before by bigotry—but by a process of intellectual clarification. Of all the multifarious gods of India, Siva and Vishnu are, by common consent, the chosen ones. Rama represents both Siva and Vishnu inasmuch as his very name consists of the Jiva letters of Vishnu and Siva-manthras, viz., Ra and Ma. Having embodied this happy idea in the charanam of my Krithi—Evarani Nirnayinchirira—I have come back, oh Rama, to yourself. How is it you have not been merciful to me by bodily appearing before me while you have done the same before a gang of robbers?" His songs 'Ramabana' and 'Evarichirira' are in praise of the arrows that

flung back the chief's stone upon himself. It is now clear that Thiagier, since he visited Kovoor and met Mudaliar, reached the third stage of his musical career-'Dwaitamusukama' and 'Ethavunnara' belonging to this period. In the former he questions to himself as to which of Dwaitham or Adwaitham could bring him greater joy. In the latter the intensity of his thought of the third period exhibited itself most forcibly, to wit, "Oh God, Where is Thy abode? Is it in female forms like those of Sita, Gowri, or Saraswathi or is it in the Universe?"

ENTERS SANYASA.

After thus composing and teaching all the 1200 and odd krithis and a host of Keerthanams of different varieties to different sets of his pupils, he felt he had been rather too long in the Grihasthasrama life—even his sceond wife having predeceased him, leaving her behind unlike the first wife, a daughter who too had been duly married. He therefore yearned to become a Sanyasi. The necessary ablutions and ceremonies over he entered upon his ascetic life and became a right royal Saint. As a hermit of 88 years old, he reviewed his poorvasram and felt satisfied that he had not lived, after all in vain, and that he had conveyed in his songs a good deal of aesthetical philosophy and moral truths, such as, 'Appalling is the ignorance of man' contained in 'Emandune Vichitramanu'; 'Difficult indeed is sense-control' in Thappi brathiki; 'Hate flattery as well as persons indulging therein' in Enthunerchina; 'Man wants little below' in Rookalu padivolunna; 'The world is bound with Law of Karma in Karmam balavandhamaye' 'The world is a delusion and a real Bhakta should try to get himself rid of births therein' in Etulakapadathuvo; 'The world is running mad and has cultivated a knack of mistaking the wrong for the right' in Evaru theliya poyysu: 'The world lies prostrate before Mammon' in Kasichethe; 'Woe be to the twice-born leading a sensual life' in Sarasiruhanana; and 'Fatalism is the guiding factor of the world' in Manasa manasamarthya momi.

Nevertheless, he thought as a real sanyasi, he had to clean his slate now. He found that a life of mere meditation and preaching would not do. The former improved the meditator alone, while the latter was obsessed by the passions of humanity and often fell flat on the hearers. Further, he felt he had but prayed and prayed his life away but the world was going on and on in its own usually blind way. He began to question if a prayer had been all that was necessary in this world, how many lives would have been saved from sword, fire or shipwreck; how many disasters would have been averted and how many temptations would have been overcome? The history of prayer is indeed a history of disappointment. As men's creeds are a disease of the intellect, so their prayers are a disease of the will. Does man know, after all, how to pray and what to pray for? Now, he desires a thing and fervently prays for it. God grants it. Now the thing granted begins to prey upon him and turns to be his deadly enemy. Down again on his knees he goes and prays that the preying thing may be taken off from him. Only of his own evil he thinks but forgets that partial evil is universal good. Think not therefore of the results of your deeds, much less pray for them; but do act and act as per Lord Krishna's dictum:—

Karmanyevadhikarasthe ma phaleshu kadachana.

It was under the stress of these pressing thoughts which ran counter to Lord Tennyson's, viz.

"More things are wrought by prayer
Than this world dreams of:"

that our saint allowed a mighty river of a krithi to issue out of his highly developed brain in order that it might flow and fertilise the whole world in the fullness of time and carry with it many a tributary stream of panting human souls and finally to the ocean of the eternal truth, viz. "Service of Humanity is worship of God." This unique krithi forms a signpost (alas! the only sign-post) to many a wandering pilgrim and belongs to the fourth and last period of Thiagier's career. What is that krithi?

Inspiring Character of the Vedic Teaching.

By PT. DHARM DEVA SIDHANTALANKAR.

If I am asked to account for my adherence to the Vedic Dharma, I shall mainly point to its elevating and inspiring teachings. The Vedic Dharma does not teach us like popular Christianity and Brahmoism, that a man is sinner by nature; that it is not only difficult but impossible on the part of a man to attain salvation by his own efforts; that it is through the grace of God alone that he can get rid of his sinful nature. The Vedic Dharma certainly teaches that God's grace is indispensable for the attainment of salvation. It does not ask us however to regard ourselves as impotent poor helpless miserable creatures. On the other hand, it teaches us that our body is the dwelling place of all gods. (सर्वा ह्यस्मिन् देवता गावो गोष्ठ इवासते) It teaches us that all of us are children of one Immortal God, who is Almighty and Source of all strength. It teaches us that our immortal souls possess almost all divine powers and therefore we can work wonders if only we place confidence in ourselves. In the Vedas we are told to bear in mind,

अहमस्मि सपत्नहा इन्द्र इवारिष्टो अक्षतः ।
अधः सपत्ना मे पदोस्मि सर्वे अभिष्ठिताः ॥

i.e., we are slayers of all internal and external enemies. Our enemies can never put us down. We can trample them under foot and thus keep ourselves perfectly healthy. It is this Dharma that the Veda enjoins upon us to have every second. We have to think, that we are the children of Omnipotent God and therefore no evil thoughts can be powerful enough to overcome us. No temptation under the sun can overpower us, who have the Almighty God as our Father Mother and Friend अग्निमन्ये पितरमग्निमापिमग्निं भ्रातरमग्निं सखायम् । No doubt we are overpowered by desire, anger, pride and other internal enemies, but it is because we do not exert our will-power to face them. Sometimes we have no confidence in ourselves and thus even insignificant enemies get the better of us. What is needed then, is to have faith in our Almighty Divine Mother and confidence in our own power. No mighty work can be expected from us if we lack any one of these two things.

The next Mantra that we have to take into consideration in this connection runs as follows:—

सूर्यो मे चक्षुर्वातः प्राणो अन्तरिक्षमात्मा पृथिवी शरीरम् ।
अस्तृतो नामाहमयमस्मि स आत्मानं निदधे द्यावा पृथिवीभ्यां गोपीथाय ॥

i.e., The sun is my eye, air my breath, sky my soul and earth my body. I am invincible (अस्तृतः). I sacrifice my all in order to bring about the welfare and protection of the whole world. It should be taken into account here that according to the Veda sun, moon, air etc., are to be regarded as part and parcel of our own body. Our ideal is to be as near to the Universal soul pervading the whole universe as possible. We have to regard ourselves invincible. We have not to think ourselves impotent beings

who can be overpowered by internal or external enemies at any moment. On the other hand, we have to make ourselves men of strong will-power whom no temptation on earth can swerve from their duty.

It will not be out of place to invite the attention of our readers to the remarks of a saint Shri Ram Krishna Paramahamsa about Popular Christianity and Brahmo religion which as a rule look upon sin as the whole of religion and whose ideal of a devotee is he who can pray "Oh Lord, I am a sinner; deign to forgive my sins." The following were the remarks of Shri Ram Krishna about these people. They do not see the force of habit. If you say eternally I am a sinner, I am a sinner, you will remain sinner to the end of the chapter. One who says "I am bound to the world, I am bound" will go on in bondage indeed for ever. But that man is free who says "I am free from the bondage of the world, I am free. Is not the Lord our own Father." These remarks of a saintly character certainly give tone to the inspiring character of the Vedic teachings. They bring home to us the significance of the teaching of the Veda. In the Atharva Veda we are told to repeat the following piece of sacred verse with perfect faith on our part.

आयुतोऽहमयुतो म आत्माऽयुतं मे चक्षुरयुतोऽहं सर्वः ॥ २६२१

That is—"I am undisturbed, my soul, eyes, ears and other members of the body can never be disturbed. Their power can never be snatched away unless I lose it of my own accord. Uninterrupted is the whole of me." Here we are again asked to bear in mind that we are not helpless miserable creatures. No power on earth can hold us in slavery if only we exert our will-power. Our slavery is due to the weakness (actual or supposed) of our will. We should concentrate our energies then on cultivating indomitable will-power and must not waste it by thinking that we are good for nothing. The following description of the world as given in the Veda will surely interest our readers. We give it to show what according to the Veda is the right way of looking at the world. The mantra runs thus अश्मन्वती रीयते

संरभध्वमुत्तिष्ठत प्रतरता सखाय: । अत्रा जहीम

ये असन्नशिवा: शिवान् वयमुत्तरेमाभिवाजान् ॥

A stormy river is flowing. Gird up your loins oh comrades and be united to cross it over. Let us cast to the winds all that is bad and having taken with us all that is good, let us go to the other side of the river. How beautiful is the description of this world full of obstructions on all sides. The Veda calls it a stormy river. But it does not ask us to weep and wail at the sight of those obstacles which come in our way. It tells us in express terms, that it lies in our power to cross over this stormy river. It teaches us that we have to put up with all sorts of difficulties that stand in our way and then by the force of unity, strong determination and discrimination are we sure to gain our ideal. At every moment we have to put to test our will-power. No matter how many times we have to meet with failure. If only we do not lose confidence in ourselves and in our omnipotent creatures, final victory is surely ours.

It is really a wonder to me that we the followers of the Vedic Dharma keeping out of sight the spirit of our Holy Scriptures are blindly following in the wake of others. In the Veda we find the word (इन्द्र) used for soul. It is this Indra whom Veda calls over and over again by the name of सम्राट् राजा and राजाधिराज. It is this (इन्द्र who has to say in the words of the Veda अहमिन्द्रो न पराजिग्य

इद्धनं न मृत्यवे अवतस्थे कदाचन ॥

That is—I am spirit not the body. I can never lose my power if only I exert my divine force. No body in the world can rob me of my wealth—the divine power and bliss. Death is not powerful enough to harm me in any way. I am beyond the reach of death. This is the inspiring teaching of the Veda we claim to follow. But have we ever given even a minute's thought to the matter, how far our conduct is in keeping with such elevating teachings! Is it not true that the Vedas are still sealed books to many of us? Is is not true that we are ready to take up the gauntlet thrown by our opponents and prove the necessity of the Vedic Revelation, but we do very little if at all to understand Vedic teachings and bear them in our lives? The worst of it is that we sometimes go directly against the teachings of the Veda and still take pride in being followers of the Vedic Dharma. In our prayers and songs we always like to call ourselves poor miserable creatures and sinners of the worst type. In this respect we are no better than the Christians and the Brahmos who take delight in calling themselves great sinners. Is that not the case? Is it not true that even in the songs composed and chanted by the followers of the Vedic Dharma the ideas of the transitory nature of the universe and sinful nature of man reign supreme? There is no doubt that we cannot shut our eyes to our sins and shortcomings. But at the same time we must not ignore the fact, that by thus attaching undue importance to our dark side, we lose our strength every minute. What can be expected from a man who is thinking of his weak nature day and night? Is it not likely that such a man will lose hold on his life and give way to all temptations that present themselves to him.

The Vedas always keep in view the psychological effect of habits. The ideal set forth in the Vedas for a man is perfect freedom अदीनाः स्याम शरदः शतम्. Let us always lead a dignified life. Let us never remain under the thumb of any one. That is what the Veda teaches us. This inspiring teaching of the Vedas is to be applied in all walks of life. It equally holds good in the case of political subjection. Vedic prayers which in the most emphatic manner justify struggles for freedom.

मानो दुःशंसो अभिदिप्सुरीशतः मानो अद्य गवां स्तेनो मावीनां

वृक ईशत, रक्षा मा किर्नो अघशांस ईशत

i.e., "Let not fiend or spiteful man." "Let no ill-wisher master us." "Let not a sinner master us." These are sufficient to show how much stress has been laid in the Veda on freedom. They further show that Veda wants to make us lovers of freedom who are prepared to go through fire and water for the attainment of that end. Shall we still remain fast asleep? Is it not our duty to study our holy Scriptures and benefit ourselves and those who come in contact with us by the inspiring teachings of the Veda?

Modern Book Making.

BY SYDNEY SPALDING,

I.—PAPER.

Paper is a thin substance composed of vegetable fibres imposed while suspended in water on a travelling wire cloth. At first paper was made entirely by hand. In 1798 the paper machine was invented by a clerk in the emloyment of Messers. Didot, of the Essonnes Paper Mills, near Paris, by name Louis Robert, but his name has not come down to posterity in connection with this invention, for the machine to-day is known by the name of the Fourdrinier Machine. Messers Fourdrinier, as agents, introduced the machine to this country, and employed Bryan Donkin, the well-known engineer, to work out the details. A large fortune was lost in developing the invention.

The first paper mill was built in 1804 at Frogmore Mill, near Boxmoor, Herts. One of the peculiarities of this invention, which is called the

R Krishnaswami [illegible]

Fourdrinier Paper Machine, is that there has been no fundamental improvement on the original invention, that is to say, there has been no wide departure from the original type. There have been considerable enlargements of the parts which have enabled the paper machine to run at very high speeds, and make very wide widths of paper as compared with the original. This has been effected by increasing the width and the length of the wire cloth and the number of drying cylinders employed. The transformation from what looks like a milky precipitate running on to the wire cloth at one end of the machine, and ending in a dry roll of paper at the other end, strikes those not connected with the trade as a remarkable feature, but there is no mystery about the matter. The milky precipitate referred to is simply water containing fine particles of vegetable fibre from which the water drains as it passes over the wire cloth, which renders it capable of being led on to rolls and cylinders in the state resembling wet flannel, thence over drying cylinders where it becomes hard and dry enough to run one continuous length till it reaches the calendar rolls where it is glazed, and from thence it is wound on a wooden roll with a bar through it at the end of the machine. The preparation of the fibres is a matter of boiling, bleaching and beating, of which the last needs some explanation. The beater is an oblong tank with a roll like a paddle wheel which revolves on a plate which resembles a door-scraper, and the rapid revolution of this roll upon this plate reduces the fibres to the requisite fineness for running over the paper machine.

The variety of paper to-day is almost beyond enumeration, and even buyers with some knowledge of paper admit that paper is such an impalpable thing in its multiplicity of varieties and texture that they despair of ever mastering the numerous and subtle differences.

The principal fibres used are from rags, Esparto grass, wood pulp and straw. Of wood pulp there are three varieties, two being chemically treated, one by a sulphite or acid process, and the other by a sulphate or soda process, and the third is called mechanical wood which is glorified sawdust resulting from the grinding of the wood in vessels resembling motar grinders. The various admixtures of these fibres depend on the skill of the paper-maker of the finished product. Generally speaking, rags, of which few machine made papers are wholly made to-day, produce a paper pliable and kindly to the touch whilst wood and straw papers are hard.

A paper of comparatively modern invention is what is called Art Paper, which is a paper coated with a composition of Blanc fixe and a white substance called "Pearl white." The specific gravity of this paper renders it very unsuitable for large books, but it is used for periodicals of the type of *Country Life* and *The Sphere*, where it is desired to bring out the details of photography to the highest degree. On the whole it may be said that modern photography and the invention of the process block have enabled results to be obtained on cheaper paper than was possible in the old wood engraving, which has unfortunately become a lost art. It is sometimes said that we cannot to-day buy the good, old-fashioned papers of sound quality of long ago, but this is not true. To-day, hand-made paper is just as good as ever it was, and machine-made paper can be made equal in quality to anything that has ever been made in former times. It is purely a qnestion of price. High quality means good materials and, in the case of machine-made papers, good materials added to slow-running of the paper machine, but the spirit of the age is to run 400 to 500 feet a minute with a wire cloth 140 inches wide.

M. A. B.

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